6: Honigmann E-5 (1943-1945)1954 ND12 Nahanni ND12
Dease River
Tsetsaut

to the other, crowned such a structure. Families also utilized simpler platform racks, the food on these being covered with brush or bark held in place with heavy logs.

Women cooked on occasions when the family ate as a unit. Food was served on bark dishes or in wooden bowls. Spoons of sheep or caribou horn facilitated eating. People took meals twice a day, morning and night, both sexes as well as children eating together. An informant denied gormandizing, remarking that the people knew very well when to cease eating.

Tsetsaut. The fall game in the high country attracted the families in autumn. With the onset of winter the bands descended to a fish lake, from which the men went out to fetch meat from caches, hauling back the food on skin toboggans. Often only two families spent the winter together at a fishing site—two brothers and their wives and children or about ten people in all. Summer sent the hunters to set snares for moose and goats. All summer the men "kept on the move," following game. The usual vegetable foods were gathered by women, including blueberries, low bush cranberries, strawberries, raspberries, currants, and soap berries. The latter berries were never mixed with grease because the berries would "smell" the grease and "settle down again, not make soap." In other words, they would not froth as they did when mashed with water.[10] People ate lily bulbs raw as well as cooked. Bark vessels served to catch birch and poplar sap for drinking. Both sexes chewed spruce gum but gaspingy remained unpracticed. Spruce, birch, and jackpine fibers, peeled with a knife, were eaten raw, as was wild rhubarb which, however, people took pains to "skin." Wild onions were cooked with meat. The informant denied any use of willow buds and wild rice for food, the latter being unrecognized in this area. Two varieties of smoking tea were sought by gatherers, the stems and leaves of both types being bailed. The species could be identified only as tsa'ltsas and dinnaker.

Our informant confidently stated that moose had always populated the country of the Tsetsaut but denied the presence of elk, wood buffalo, and mountain sheep. Moose were snared and also hunted with the bow, the hunter relying on semicircular tracking to approach within close range of his prey. In season the moose might be called with a dried moose scapula. No custom of removing moccasins while tracking game could be recalled. Sometimes a line of men moving forward in concerted action drove a moose toward a series of snares. Caribou were also caught in snares, and skin decoys further assisted in the hunting of that animal. A hunter who wanted to kill a bear when it was summer, sought to surprise the animal in a berry patch, shooting it free with an arrow and then finishing it off with a lance bearing a caribou-horn point. In winter men obtained bears by shooting them while in a den or by thrusting lances into the lair. Sometimes a smoke fire served to drive the animal out of its winter dwelling. Lances also aided in killing beaver in the spring. A porcupine could easily be clubbed to death but in winter had first to be smoked out of its burrow. No taboo forbade the clubbing of any animal. Following the introduction of dogs, people employed them to track game. Other

[10] Tsi Pho reports the coastal tribes to pound soap berries "till a thick froth, much resembling soap bubbles, gathers. . . . this froth, with a judicious admixture of salmon oil—or, better still, seal oil—they consider one of the things worth living for." Pho, *Through the Subarctic Forest* (1896), 59-60.